1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

was in the habit of warming himself in the sun in the morning. The cry of Valelailai was *Screivalu*, one of the god Tui Lakemba's names.

Captives are called *mbombula* (caught alive). They were despised. Should a man of Nasangalau who had been a captive come and speak in Tumbou he would be shut up with the words, "You are a captive." The custom of taking prisoners is said to be ancient. The Tongans of Lau in Christian times made prisoners on a large scale; whole villages were brought over to Lakemba to work for one to ten years, then the Lord of Naiau said, "Let So-and-so take them back to their village." Then a nobleman of Tumbou would take them home, build them houses, and come back. The captives would some day bring a feast in return.

VICTORY

For a slain enemy a drum was beaten (*lali ni mbakola*). Those who had slain a man blackened their faces, wore a train and a turban, and were finely dressed; they sat on the upper deck of the canoe, singing a *thimbi*: *"To alewa, tangane, veitho* [four times], *salia."* (Women's side, men's side, intermingle, passage [?]). In the West and in Thakaundrove the girls sang obscene songs called *ndele* thus:

You are like this
We are like this

alluding to sex.

The manslayer stands in the village with his club on his shoulder and the gentlemen and ladies come and place before him plentiful gifts, for which no return is expected. He is said to *thouvi* or *thovi*, and the gifts are termed *i thouvi* or *i thovi*. Then they give him a new name: Koroi or Dog, or Canoe, or comb of some big nobleman, thus Wanggaimalani, Seruimalani, meaning that Malani embarked upon him to be saved, or he combed things out so that nothing might be tangled, but Malani might pass. When a man had slain two or three men, he was called Shark; if six he was Tawakeono. Seven flags; if ten, Tawaketini. These were names of mighty men. Now Koroi is used of academic degrees.

A man saved by another remembered the deed, and sooner or later, it might be ten years, gave him plenty of stuff (*i yau*), and his descendants would remember it and save the descendants of that man. Such gifts were called the thing for a life (*ka ni mbula*). If a man saved the High Chief, Roko Sau would give him a daughter as wife, or give him land, and remember his family.

Peace is called *sautu*, from *sau*, chief, rule, sovereignty, and *tu*, standing, chief, state. The same word also means prosperity, plenty.

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551 (Ship-of-Tui Naiau), Thamailawathi (Outrigger-of-Lawathi), Lembaikelekele (Necklace-of-Kelekele).

Koroi, Seru, Wangga are names given to one who has slain an enemy. Thama and Lemba are given on the grounds of kinship, and to inferiors. A man may call his younger brother's son Thama after his own son. Lawathi and Thamailawathi were both sons of Ndranivia, but by different mothers; the mothers, however, were sisters, and younger sister's son was called after the elder sister's son. Lemba is given to women in the same way; a *lemba* is an "after-eater" or younger sister. "If two brothers have daughters the daughter of the younger is *lemba* to the daughter of the elder. Lemba and Thama are used only for our inferiors."

Nicknames are called *yatha ni vakathivo*. *Vakathivo* (to lower) is the custom of shouting out some humorous remark after drinking a cup of kava; a nickname is therefore properly a name given at a kava party. One boy was nicknamed Silini (Shilling) and another Penitolu (Three-pence) because as a small child he had put three-pence in the collection plate; another was supposed to look like a billy goat and so was called Tamanime.

A man addresses his namesake as My Name, in Fijian this is *nonggu yatha*, whereas a man speaks of his own name as *yathanggu*, using the suffixed possessive. "If two men have the same name," says one informant, "they are related." Of course, it is generally because they are related that they have the same name, but a common name does seem to bring them closer together, and people sometimes speak as though having the same name were a close tie. I could, however, get nothing definite on the subject beyond the following example: Pasoni, a Tongan, is related according to Tongan custom to Repeka, because his father was born when her father, Leonaitasi Ngu, was in Tonga and so was called after him.

The people are reluctant to mention their names, and, if compelled to ask the name, will do so most politely. When asked his name a man will usually request a third party to tell it for him.

553 The father, mother, and grandfather decide upon the child's name. The naming is not accompanied by any ceremony, except of course for the Christian name which is given at baptism. If, however, a man wants to give his name to a child he brings gifts for the assigning of a name (*me i vakatoka ni vatha*).

ADULTS

546 A hard worker is described as a man who achieves things; a lazy man
577 is unable to achieve food or goods. Such a man is liable to have it flung in his face at the first quarrel. Hard work is very much prized, and a man's

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capacity for work almost invariably takes the first place in a description of his character. Salesi thinks that formerly bravery was most thought of; now it is straightness (*yalo ndonu*); but people also like *manggasa*, which is combined skill and care in work.

The best way to get the people to work is to divide them into two teams and pit one against the other: the effect is miraculous; it transforms a rabble of slackers into two groups of enthusiastic workers. This spirit of rivalry is called *veinggati* or *veikati*.

Rivalry

This leads to one of the most far-reaching traits in the Fijian character. It extends not only to work, but to dancing, and anything in which it is possible to outdo others, especially munificence. A reputation for meanness (*yalondrendre*) is perhaps what a Fijian dreads most. Generosity, for which, strangely enough, there appears to be no name, is a gentlemanly trait.

The fear of getting a bad name is the foundation of Fijian ethics. A certain nobleman was said to spend all his money on his people in order to get a good name. The good name of a clan or village is as carefully upheld. If a clan fails to provide enough food for a feast it gets a bad name.

A Fijian is very sensitive to public opinion, a sensitiveness expressed by *mandua*. This word covers such emotions as shame, bashfulness, shyness, shamefacedness, prudishness, constraint, delicacy. It makes ridicule, insult or defeat hard to bear. It is especially strong in the relations of inferiors to superiors, of young to old, of nobles and elders towards one another. It makes men ashamed at a ceremonial blunder by one of their number, but it also makes them reluctant to put him right; it makes them loth to haggle, or to argue; it makes them awkward in asking for a favor; it makes them distant with their parents or elder brothers. The following is an instance to what a point they carry their sense of delicacy: I received a bill for ten shillings intended for Vola; I passed it on to him and heard nothing more about it until one day he remarked of the sender of the bill, "He knows our ways well; that is why he sent the bill to you. We agreed on five shillings as the fare, but he knew that if you saw the bill I should be ashamed to haggle, and would pay." Salesi preferred to sell his copra to a certain man because he weighed it in silence, whereas the others talked nicely to him while weighing, so that if the weights were wrong he was ashamed to protest.

They are as quick to seize upon the ridicule in others as they fear it in themselves. Number upon number of the Native Gazette contains a letter relating with great zest some blunder, as that a man pursued a shadow on

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
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774 to a depth of half-an-inch from walking barefoot. At sundown, Ravu had not returned, and we were worried, for night descends early in the shadowy tropical jungle. When the last rays of the setting sun still cast a red glow over the village, the forest is already in darkness. We called a few natives together and, armed with lanterns and flashlights, set out to look for him. The searching party, in a long line, followed the narrow path up the steep cliff and into the dense jungle.

We shouted at intervals but there was no response. Finally, from afar we heard a shot. Picking our way in the twilight off the rough path into the primeval forest, we followed the sound. Suddenly we came upon Ravu, his body shaking with fear, his face pale and terrified. When he saw us his expression changed to one of great relief. Finally he was able to tell his story.

For some time in the early afternoon he had looked for pigeons without seeing any. Suddenly he had come upon Wangga, a man from Tanggu. He told Wangga he was searching for fowl, and Wangga said: "I know where there are many. Come with me." So Ravu followed him. They walked a great distance through the pathless jungle and Ravu became very tired. But there were no fowl. Finally they reached cliffs which rim the island and drop abruptly into the sea. Wangga stood on the edge of a sheer precipice and called Ravu to join him, but Ravu was frightened and decided to turn back. His companion returned with him. When they were approaching the spot where they had met, Ravu heard our shouts. He fired a shot into the air and Wangga started to run away. Suddenly the man vanished. Then Ravu realized that it was Wangga's bad soul which had tried to lure him to death over the cliff. Ravu did not recover his composure until the following day.

577 As a motivating force, kindness and humanitarianism are still foreign to the Lauan. This was illustrated forcibly one

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
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dark stormy night when, having sailed by canoe from Mothe 577
to the horseshoe-shaped island of Fulanga, we were trying to find Naivindamu village on the shore of the central lagoon. As we sailed blindly about in wind and rain we barely missed one of the mushroom-shaped coral islets which dot the lagoon. One of the three sailors regularly blew a conch shell, the Lauan signal of distress, but there was no response. He had a slight [201] hope that the natives, upon hearing it, would build a signal fire, he said. Finally he cried: *"Rarama!"* (light). After some minutes I discerned a faint glow ahead, which the boys said was from one of the village kitchen fires. It grew brighter as we approached. In a few minutes the canoe was beached and we were surrounded by faces peering through the darkness and by cries of *"Papalangi!"* (the native word for foreigner or European). They had heard the conch blasts, they said, but the night was too wet and stormy to leave their kitchen fires.

The typical response to treatment by modern medicine also 156
reflects the native psychological set. Upon request I once 757
treated a young Tokalau girl who had received a deep leg wound from a large fish. After the girl had recovered, her father came to me frequently with requests for tobacco, kava, etc. According to native ideology, I owed him a debt for having been allowed to cure the girl, because he could not conceive of my treating her if I had not believed it was somehow to my advantage.

In order to understand the native outlook on life today let 769
us review briefly what is known of the old Lauan religion. 797
Before the introduction of Christianity, the most important superhuman beings in Lau were the ancestor gods, probably introduced into Lau by the Polynesian immigrants who came from Viti Levu. The most powerful ancestors of noble clans were eventually deified after death. When the missionaries landed in Lau the ancestor cult was not only the key to the native religion but also the basis of the social and economic life.